

**THE SERMONS, LECTURES, AND SONGS OF
SIDNEY EDWARD COX**

Revelation – Chapters 1-5 Brief Review
Revelation – Chapter 6
Seals 1-4 Opened

Editorial Note: This is a lecture by Sidney Cox that was part of a series of lectures on the Book of the Revelation that he taught while on the theological teaching faculty at the Toccoa Falls Bible Institute during the early part of 1962. He was 75 years of age at the time.

During the latter part of his life, Sidney Cox had developed a close relationship with the Christian and Missionary Alliance (“CMA”). CMA operates as a vast network of churches, similar to a “denomination.” Toccoa Falls Bible Institute was closely affiliated with the CMA, provided support to the Institute and the Institute sent many of its graduates into ministry within CMA churches. CMA and The Salvation Army, in which Sidney Cox served as an officer for 30 years previously in his life, share a similar theology and emphasis in Christian outreach.

From 1956 – 1960, Sidney and Violet Cox lived in Miami, Florida where Sidney was on the theological teaching faculty of the Miami Bible Institute, another CMA supported institution. They moved to Toccoa Falls, Georgia in 1960, where he served on the staff at the Toccoa Falls Bible Institute from 1960 – 1962.

As a lecture, he was obviously assuming that his students had prepared for class by reading and studying the pertinent scripture and other class material. Thus, his comments were not like a sermon, but lectures to enhance the students’ theological understanding. He emphasized a detailed study of the scripture and incorporated analysis that he gained from his study of Bible commentaries and books on the related subject matter. These lectures are remarkably free of any personal opinions, personal illustrations or “sermonizing” of any kind. While at other times in his career he was very much the preacher and evangelist, in these late-in-life roles of Bible Professor, he was very much the educator.

Lastly, it might be helpful to at least comment on the historical context in which these lectures were delivered. Many biblical scholars of that day associated some of what is found in the Book of Revelation with the Catholic Church – symbols of paganism, the movement of Satan/antichrist to establish one world church, etc. Many people viewed the Catholic Church with much skepticism and fear. Further, John F. Kennedy had just been elected the first Catholic president of the United States in 1960. His election was quite controversial and many non-Catholics were concerned about Kennedy’s catholic background. Elements of these concerns and mindset are found in these lectures. In 2008, many of these fears have been discredited and some would find them to be offensive and intolerant, but they were quite prevalent and not at all unusual in 1962.

John Douglas Cox, grandson of Sidney Cox. December 29, 2008.

...ask you to write it down, but think it over. What is the importance of that portrait, that picture of

Christ as given in the first chapter? Now when you turn your thought to the first chapter, the great central thing about it is, a picture of the Lord Jesus. Now here He is, described for us in all of these wonderful details. And without going into anything more than just to ask this, why is that important? Now, of course, anything that has do with the Lord Jesus is important, so that you would be quite right in saying, "Well, the picture is important because it's a picture of Him." That would be correct, but it wouldn't be complete. There's something else as well. Now, why is it important in the study of the Book of Revelation? Why is that picture important? In what way is it important? Now, I don't want you to answer it. That's just a suggestion.

When you get into the second and third chapters, you found seven letters to the churches, in which you discovered at least three things for each one of them, and maybe four. One was, something that could be approved; something that had to be condemned; something in the way of a warning. Now, you found that, I believe, in practically every one of them. I think we're right in saying every one of them.

What was the thing that could be approved at Ephesus and Smyrna and Pergamos? Remember the pattern of it, that before our wonderful Lord says anything in the way of condemnation, He always gives approval to anything that deserves approval, that He can approve, always. He always says the nice thing before He does anything else. Now that's the pattern of it all the way through.

What did we find in these churches that was good and could be approved? I know this and that and the other. You remember them? And then, in practically every case we saw a condition that called for reproof, condemnation, judgment. "You better do this or else," you see? Now, that's what I mean by general questions. You may meet something like that, and I'm telling you in advance, so that perhaps you can be doing a little preliminary thinking about it. We'll go over them again on Wednesday.

When you get into Chapter 4 you find you're no longer on earth, you're in heaven. How do you know that? Now there are several answers to that question - quite a number of answers to that question. Where were we? What were we looking at when we were in heaven? What's the purpose of a throne anyhow? What do you see? Why is a throne there? Who were these four and twenty elders? Who did they represent? How do you know that? How do we know that they represent somebody? What kind of clothing were they wearing? What was on their heads? What song did they sing? What? All of these things, how do you know who is the group represented by these? How do you know that you're in heaven? And if so, what's going on in heaven? Because heaven isn't the only place, is it? Earth is a place as well. And if these things are going on in heaven, what's going on earth, or what will be going on on earth? And why do these things take place?

For instance, when you get to the end, and of course there's a lot of things that I haven't suggested at all, we will maybe on Wednesday, but when you get to the end of Chapter 4, you find a number of beautiful things. I hope they were beautiful to you. I hope they brought some little comfort and perhaps blessing to your own heart. Particularly that thought about your unanswered prayers. Did it make any difference that an unanswered prayer can be stored away like rose pedals in a golden bowl and then someday in God's great day of when He says it's right to take the cover off and discover that some of these things, perhaps bruised, are now giving out the perfume of heaven. Some lovely things there, you know. Some beautiful things. I hope they bring comfort to your heart.

There's more comfort than confusion in the Book of Revelation. To some thick folks, it's just confusion; worse, confounded. But what a pity if they miss the perfume of it, isn't it? What a pity. If all they do is just read through this and stick it out somewhere or other or say it's this or that or the other, and do it maybe in that way. And there's lots of folks that do that; that will take the fourth chapter of the Book of Revelation and consign it somewhere there without once smelling the perfume of it. My, if we can just develop that habit of looking for these beautiful things - these lilies of the valley that are strewn along the way, they're beautiful.

And when you get into the fifth chapter, you see something that is tremendous, don't you? What's happening on that throne? What's the change that you see on the throne? We saw one in evidence, now we see someone else. Not two different people, two aspects of the same one. But you find one at one time, and one another. Here you find something in his hand. What is it, this thing that has seven seals? What is it? What's the meaning of that cry that goes out, "Is there anybody worthy?"¹ What's the picture that you see in your mind there? What is it? What is this mysterious thing, a somebody that first looked like a lion and the nearer he got the more he became a lamb in the midst of the throne? - newly slain, not yesterday, not two thousand of years ago - today; newly slain, here he comes, the worthy one. And everybody sings, sure. And John dries his tears, of course. And here he comes and takes this scroll in his hand. He's the worthy one.

What scroll is it? What makes him worthy? What would be his qualifications for taking this? What is written on this scroll of seven seals? What? What does it mean? What's he going to do with it? What document is this, this worthy one? What does it have to do with - earth or heaven? Why was something lost, why? Who was it who took possession of it? Why is it that after the seals have been, or the document has been taken and the price paid and all the rest of it? Why is it that there must be down here on earth a constant conflict that goes on in strange, mysterious ways over a period that's generally supposed to be seven years? Why is that, why?

Why would there be war between heaven and earth? - because that's what it amounts to. Who are they at war with down here? Who is left down here while this glorious thing's happening up here? What about this place down here? What about them? What about the earth? What about the one who has had possession of that inheritance for all these years that now must be driven out? Because if he isn't, he must be driven out or there could be no millennium. And if he is driven out, there's nowhere else for him to go but down. He can't go back up there again. If he can't stay here, where's he going? He's going down there. You can be quite sure that it's going to be a battle to the death and it is, all the way through.

What do these things mean, I mean within reason of our thought? - so that we can fasten on to them and see something that's going on. By what process will God do two things? One, clear a rebellious earth of its rebellious population. And two, in what manner will He lift the curse itself from the structure of the earth, the fabric of it? Something has got to be taken out. Something that produces an earth like the one we live in. Now, it's a beautiful world, of course it is. There are lots of beautiful things, but everywhere you find beauty that is spoiled. It's very, very beautiful. Here's a lovely bird. But you turn it loose and see what happens. And you'll find another one that's just as beautiful but he's got that thing in its claws before you know where you are. And that's the thing that's going on

1 Revelation 5:2

everywhere. You find a beautiful rose. Here's a thorn clutching at it. And you find it all the way through. No matter where you look, you find that's the pattern of things.

How's that going to be changed? - by what process of judgment? And in the mind of God and in the order of God, you can find things coming down that takes away not only the curse out of the earth, but out of the sea as well. Why? There will come a time, my dear, and this is a very crude illustration, but there's coming a time when nobody bathing on the seashore anywhere will ever wonder whether there's a shark out there or not. We'll never have to wonder that again. We do have to wonder it now. There's a lot of folks who go bathing around our seashores from one end to the other and forget about that. And some of them forget and forget for good. They sure do. But we'll never have to worry about that.

Why would God have to bring judgment on the sea. Why, why? Well, all you've got to do is to just visualize a certain little things like that, if that is a little thing, but certain little things like that to find out that the sea isn't just an ocean of beauty and rapture and all the rest of it. It isn't. Needs to be changed; needs to be changed.

God's going to do something to the mountainsides. You know there's coming a day when there'll never be an avalanche coming down the mountainside that will bury 5000 people under it as it did a little while ago. Why? What's wrong, what's wrong? Something's wrong obviously. If you don't believe it's wrong, if ever you get any where near any of those folks that escaped that thing. You ask them, was there anything wrong? And they'll tell you in a hurry, they sure will. Something's wrong, but there'll never be anything like that anymore, never. There'll never be anything like that anymore.

There'll never be anybody standing outside a house ringing their hands and saying, "My house is burning up. Where's my child in there?" They'll never say that anymore. You see, things that ought to be controlled, and will be, that ought to be servants and friends, can very easily get out of control and become enemies. They won't be then. Something's got to take place down here. It must do.

And during that period of time, God is doing the thing that was in His mind, bringing it back again, this old world and the people who inhabit it, back again to its original condition. The Edenic conditions will once more be there - the beauty and the loveliness of it. We'll never be anxious about it anymore, never. Now the wonder of the thing is that this is all in fulfillment of promise and prophecy, because God promised this years ago. We've waited and waited and wondered and wondered, and in a day that is coming and it may not be very far away, that thing will be done.

Now, what do you see going on here? Why this necessity for judgments that are falling? Because the moment that you see this one taking the scroll with the seven seals in his hand, and he breaks the seal, and out of it comes judgments, strange things. Not always judgment from God. Sometimes it's judgment that God allows, when man is at war with man. It isn't always God sending some supernatural means of destruction. It's allowing something that's natural. It's natural for man to be at war with man, and God is allowing it over and over again. And you find these strange things, a breaking of a seal.

And then the voice of one of these four living creatures that gives somebody a command, somebody who's been in the background, held back because it wasn't in God's time and way. Now he comes and

you find him riding on a white horse. You find him with diadems that have been given to him. And you find him in this strange way, this one with the bow without any arrows. This one is riding forth, conquering and to conquer.²

And you find in him several things, not only who he is, but you find he's a great imitation of somebody, because coming back to one of the first questions that we asked, and we said this over and over again, you can't find a sign there, an indication that the one riding on this white horse is the one that is pictured in the first chapter of the Book of Revelation. Nothing that you see here jives with that, and unless you do find in any picture that which corresponds with the Revelation of first chapter, you are looking at somebody who is an imitation. Now here he is. He's riding forth, conquering and to conquer.

There's going to be a time when this great super man, and there are those who believe, and I have a good deal of sympathy with it, with this thought there, it's worth thinking about at any rate, that this one coming will not come immediately, that the church is raptured and then the next thing you find like a clap of thunder, here is anti-Christ right before your eyes. He may have been here before, organizing this world into the way in which he wants it, and then when the church is gone and things come into his hands, then it can come to a head and he can reveal himself.

But there's a possibility that anti-Christ may be in the world before the tribulation. Now it's well to think about it at any rate. I'm not saying that that's positive truth, but it looks as if it's the beginning of a process. It isn't a sudden thing that comes. It's been going on. He's been organizing a world, getting folk's minds there; getting people to think in world terms; attending conventions here and there, especially at New Delhi. He just loves it. He just loves it.

Every time you have a 'world' anything you can be quite sure he's there, he sure is. He's there, right there. Right there. He's on the board of directors of the World Bank. He sure is. He's controlling all of this thinking that has to do with 'one great world,' and 'one great world government,' and 'one great world religion,' and you can hear this stuff everywhere. It just offends your ears all the time. It's almost becoming a part of the Constitution of the United States. And if you don't believe it, and you watch out, if you don't believe that, you're going to be in the position almost of a rebel. You are in the position of a rebel, theologically, if you don't believe it. You sure are.

But here it is, it may be going on for a long time, and then when the time comes, he makes his appearance and gathers together these fragments of things that have already been forming, a world religion and a world bank and a world government and a world armies. And he becomes the great one there, who takes all of these things and welds them together and brings them around himself and puts himself in the center of it as the great super man.

And the moment that this thing begins to happen, the world says, "This is the man we've been looking for. This is the one we've been looking for. Here's the one to lead us out of the morass and the wilderness. Here he is, here he is, here he is, here he is!!" And an apostate world will recognize him as the Messiah. Sure they will. But worse than that, an apostate church will recognize him in that way too. And here he is, and he goes forth conquering and to conquer. And you find the first of these seals

² Paraphrase of Revelation 6:1-2.

are opened and here he comes.

And then when you look again, you see something that obvious, it always follows, where ever there is a dictator who suddenly becomes or he gradually becomes in evidence there, everybody doesn't fall for him.

It took a lot of blood to bring Poland into line with that crowd over on the other side of the Iron Curtain. It took a long time to bring Hungary in line, it sure did. There are one or two of the little fragmentary countries out there that never have been brought into line. What happened when they wouldn't come into line, no matter where they were? If they were not brought into line, two things happened: One, the crushing power of military force that made blood run like water, and the other was the crushing weight of diplomacy that set one person against another. And often, one person against another within the same family circle.

I've sometimes wondered if, in the statistics of hell, there has been a record kept of how many sons betrayed their fathers and mothers during that horrible period that was back there in the, nigh around about 1940 and before and afterwards. I wonder, I wonder how many in these homes, in these family circles, boys that betrayed their parents and worse, parents that betrayed their children. And this is going on – diplomacy as well as destruction.

And you can find diplomacy in the first of these riders and the inevitable destruction in the second one, the rider on the red horse with the sword in his hand.³ And here he goes - the great liquidator. One is the great dictator, and the other is the great liquidator. And you have the two of them there. And they always go together, always. There's never been a time when a great dictator - there's never been a world dictator, not yet but there will be - but these fellows that are the incidental dictators, Mussolini and, what's the other fellow, Hitler, and the rest of them there. All of these, Stalin, and the rest of them - these imitation dictators that are there. The two things always go together. One, there is diplomacy and organization; the gathering together under a dictatorship. And the other is the necessity of liquidating those who will not be gathered under there, and there's always some.

Now, they may do it for various reasons, and you begin to see the reasons for some of them there. Some of them can see, even faintly, in spite of the fact of their apostasy and in spite of the fact that they've been left behind when the rapture took place, some of them can see this thing is contrary to that old Bible, in spite of the fact that they didn't believe it. But some of them will glimpse that, and some of them will say, "No, this isn't it. This isn't it. This isn't it. This is something else." And because of their individual personal rebellion against him, and national rebellions against him, these will be liquidated. You'll be able to see them after a while.

Where do they go? What happens? Do they have a voice? Is God aware of it? Or do they simply fall down into some concentration camp and they're burned in some place or other, because the things that we've been seeing on the earth will be the things that will be going on then. Who do you think was behind it all, this? Oh, I know, 'fallen man,' sure. Fallen man, sure. Fallen man, Satanically inspired.

Of course, and you'll find these things going on and the next thing you find here is somebody riding out

³ Revelation 6:3-4.

on a horse there, a strange looking beast and he's got scales, balances in his hands. And here he is, he's going to weigh something out.⁴ Sure. What is it that inevitably follows war like that and destruction like that, when by the thousands, bread-winners are lost? What's going to happen? The inevitable thing is, famine is coming. Sure. Rationing is coming. And you're going to get a little bit there, measured out day by day. This is the picture of it. Most of us are not too old or too young to have some idea of what rationing cards look like. I wouldn't be at all surprised if some of us in this room could give a fairly good description of what a rationing card looked like - when you could only get a little dib dab of gasoline and when you couldn't buy this and you couldn't buy that. And you could only buy something else. It's coming again, it's coming again. You're only going to be able to buy a quart of wheat a day, and it's going to cost you \$4.20 a bushel according to this. And that was years ago. It would be twice as much now, four times as much now, of course. And what will it be then? Of course, things are going up in price, aren't they? The day when things went down in price, that's gone long ago. That'll never come back anymore. We're heading into this place where the ration of a slave is going to be all that you can buy, and the price of it will be a slave's daily allowance, his salary if you like - that which they would pay a slave in order to buy enough food to keep him alive. That's the picture that you've got here. And it's all over everywhere, this.

Now, what's going to follow next? What's going to follow next? Well, you're going to find somebody else coming. And you're going to find somebody, the only one of them that's named. What is the name of this fourth rider there? His name is what? Death, exactly so.⁵ And what is it that precedes death, usually? Pestilence, of course. Disease, of course. And it always precedes it. What is it that happens when world civilizations become shaken in their foundations so that normal things that take care of health are no longer there? What will happen? What? Well, here is a world that will become covered over with a pestilence, and it's the inevitable thing, the inevitable thing. Bodies that haven't been properly buried. Blood that has come everywhere. All of these things. Wounds that have not been properly dressed. And here they are.

Although there is one indication there that perhaps medicines and that which has healing value will be preserved. "You mustn't touch the oil and the wine. Take care of that."⁶ What was it that they poured into the wounds of a certain man on the road from Jerusalem to Jericho, who fell among thieves, and there came a good Samaritan along the line and he poured into his wounds something that healed? What was it? Oil and wine, exactly, exactly. "Take care of this. Don't destroy these things. They may be needed." And it's as much on the part of the aggressor as it is for the need of those who have been in the process of being destroyed. "Don't do that."

And so we find this. Now, here is death everywhere, death that's taking place. Don't you see what's going on? Don't you see what's taking place? Unpleasant as it is to look at, it's God's process of ridding the world of that which could not remain and could not be allowed to go on into the millennium on the other side. It couldn't be allowed. This is God's cleansing process.

And a detergent, my dear, is not always a pleasant thing, is it? Even the common place detergents, we use them, but we don't enjoy them, do we? No detergent, whether it's earthly or heavenly, is ever a

⁴ Revelation 6:6, paraphrased.

⁵ Revelation 6:8.

⁶ Revelation 6:6, paraphrased.

pleasant thing. But this is something that is in the heart of God. He's got to rid this thing. He has endured it for six thousand years. The cup of His wrath is filled. We're looking at the severity of God. His goodness hasn't disappeared, but we're looking at the severity of God.

Now I want you to notice something. Take a look at this little crude diagram that I've put on the board here. I want you to notice something here. I hope you can see it. Let me get out of your way here, because you'll see this pattern all the way through. We're just looking at the first of these series of judgments. They all come in series of sevens, always. Now, here's the first one: the Judgments of the Seals. Next, we shall find when we get a little further along in Chapter 7, we're listening to the Trumpet Judgments. And then we shall find a little further along, there's the Vial Judgments (V I A L), and so on. And we shall find all of these things.

Now, look and you will find this is the pattern of it. These sevens are divided into two sections: four on one side, and three on the other - and the four are all related; they have something in common. Now, we've just been looking at four judgments. They are all part of one process. But when you come to seal Number 5, you find something quite different. And Number 6, you find something quite different. And that's the pattern that you'll find all the way through.

When you begin to listen to the Trumpet Judgments, you will find four of them that are similar, and then three of them that are not like the others at all. Now here is the other thing that you need to watch, and you'll find it all the way through. It'll help you in your own personal reading and thinking of this - that in between the first group of four and the next group of seven, there's always a pause for something or other.

Thrust in between here is one of these parentheses in which you will find incidents recorded that are not part of the general flow of things. You may find explanations in here. You may find people appearing, but you'll find this is the pattern of it. In here you will find a parenthesis, then you will go on and find after the four and then the period of parenthesis, sometimes it's an actual silence. In between some, the four and the five, you will find there was silence on more than one occasion. You find silence. Something else is going to happen, and then it does. And you see something that is not necessarily connected with the main thread of the story.

Then you've got five and six. And then you find a pause again. And then when you come to the seventh, in every case, it's always the same. When you come to the seventh, it isn't a judgment like the others at all. It's almost as if, in the hands of God, this seventh thing has been held and when the seventh judgment opens, out of the midst of it drops the judgments that follow. For instance, out of the seventh seal comes forth the seven Trumpet Judgments. And they just fall right out from the midst of it there.

Now, here was just a little bit of an illustration. Here's your first three, then a pause. Then there's five and six, then a pause. Now, here is seven, and out of the midst of seven, as if these things are now being released, there is the Trumpet Judgments. And you find again, one, two, three four, quite similar. Then you find a pause. Then you find five and six that are connected. And then you find a pause again. And then you find in number seven, exactly the same thing happened. Number seven is never an indicated, specified, described judgment. It's always the other judgments being released. Now, that's

one of the things that you need to keep in mind as you're looking at these judgments because if you don't see the pattern of it, you may say, "Well, what's happened to the seventh of this, there?"

As a matter of fact, the seventh hasn't disappeared, but out of the midst of the seventh drops the other things. And so you've got six, and then seven, and out of them dropped. And then you've got six, and then seven, and out of the midst of it again. And that's the pattern all the way through and you can find yourself moving on through the Book of Revelation just following the pathway of those judgments. Here we start here with four of them, then two more, six, and then here's seven. And then it falls there. And then we go on a little further here, and then we come to seven again and they fall down. And we go on, and all the way through.

And you will find yourself moving from one end of this Book of Revelation to the other in that way - the pathway of the judgments. Now, we've got these things then that we have had before us. Now, let's go on one step further because we're still in this sixth chapter. I want you to see one or two of the things that will be here.

What's going to happen to those who will not fall down and worship this dictator? Now, you say, "Wait a minute. He hasn't commanded that anybody worship him." No my dear, he hasn't, but you just wait a while, and you will find him again in Chapter 13 where he does exactly that. And if you do not fall down and worship him, that is another reason why you must be liquidated or starve to death.

Do you know that one of the most effective means that these horrible dictators that have been plaguing the earth the last fifty years or so, these horrible Satanic creatures that murdered millions of people in all kinds of indescribable ways, do you know that one of the most effective means, the means that caused least disturbance and criticism and comment was simply to forbid them to have rationing cards at all? And they couldn't be issued. The result was that millions of people starved to death because food was forbidden them; millions of people - far more than those that were done to death by violent means.

But nobody talks about it when here's somebody starving to death before your eyes, and where in the streets they pick up emaciated corpses, and when any old government person there can write out some reason for death. Nobody comments on it. But in this day that we're heading into, that thing is going on. It will be going on. And there will be millions of people who will not be allowed to buy anything and the reason for it is given in language so as to make it a little bit intelligent to us. They do not bear the mark of the beast on their hands and on their forehead. So that their activity is limited and their thinking is controlled. Now, these days are coming. This is the picture that's there.

I don't wonder sometimes when you think of it, I don't wonder that Mr. Average Christian, that pitiful individual, and he is, he's a pitiful individual, Mr. Average Christian, that he'd run a mile to get away from the Book of Revelation - and there's lots of preachers like that. They'd run miles to get away from the Book of Revelation. Sure they would. Because you can see the thing that is happening and the explanation of a lot of things that look so right now, that bears the marks of the thing you can see on in the future.

Now, out of the midst of this judgment, one thing must be done. And you keep your eye on this,

because you can see it going on all the way through. For example, in a very little while, we shall only have to turn the corner for a few steps and we shall come face to face with a crowd of people that are called the 144,000. And I want to tell you something, you won't find one sign of a Jehovah's Witness among them. Not one. There isn't one sign of them there. There won't be one Jehovah's Witness among them, not one. Not one. Isn't it strange that in these days of preparation, where anti-Christ by his spirit is already preparing a world for this, that you should see so many imitations all the way around, even to Jehovah's Witnesses, that you can see a little preliminary reflection of something that's coming. But we won't bother with them. The Lord's got them in hand there and we don't need to bother with them, unless they come knocking at your door and then I'd suggest that you be polite and send them somewhere else. But let's look.

What's going to happen out of this crowd, this earthly population that's here? Supposing they're all destroyed, then what? What? Supposing they're all destroyed? Then what? Who's going to populate the earth during the millennium if everybody that's on the earth before it takes place, if everybody is destroyed, what then? What? Well, obviously the answer to that question, and I just threw it out in the hope that some of you might think, there are some of you that are not going to think about it of course, you're too busy thinking about something else - but so that you might think about it. Out of this population of the earth, somebody has got to be saved, and I use that term in the general sense of it.

I don't talk about people being saved by grace, not at all. But somebody's got to be rescued. Let's use that word. Somebody's got to be lifted out. There's got to be a remnant lifted out so that when the millennium does come, God has got a remnant of people who are satisfactory to Him and He's going to put them into the middle of this millennial kingdom and they will be the nucleus of the population. Now, watch again.

This promise of God that this kingdom should come, was first given to Abraham, and then repeated and repeated and repeated. Now the promise to Abraham was not only to his descendants who became known afterwards as the Jewish people, but to all the nations of the world. Now, out of the midst of this population there must be gathered by God's means, two remnants: One, a Jewish remnant, and the other, a Gentile remnant. Now can you see the pattern of it? Can you see the thing that must happen?

And you will find as we get along, not only are we looking at judgments falling that will clear the way of rebellious people who are incurably antagonistic to God and change an earth so that it can be a millennial earth, but you will find all the way through in strange ways and mysterious ways, and I want to confess and break down to you, there's a lot of them that I don't understand. And I want to tell you something - when we get through with this class in the Book of Revelation, there'll be a lot of them you won't understand either, if that's any comfort to you.

But what we're going to be seeing all the way through, we shall watch God's hand down and He's going to take out a Jewish remnant and put them right into the middle of that millennial kingdom. And there, around that, He's going build his promised land and there in the midst of a city and a throne and somebody sitting on it who is David's greater son, these things will be fulfilled.

But around about them, there will be those quite different from the Jew. Remember that the Jew is never spoken of as a nation. He's always a people. When you talk about the nations, you're talking

about Gentiles. But around about this blessed center, that started with God's love and appeared in His promise to Abraham, and has gone on and on and on through strange, mysterious ways, you can scarcely see a sign of it this day. But God is watching and there in the midst of it you find His people are there gathered out of the midst of this; some who belong to Him in the days gone by, some who were His saints in a previous dispensation, raised and brought into it there. Keep it in mind or you'll miss your way in the wilderness.

(audio ends)